

# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 10.

MAY 15, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

*June 23rd.*—At 6 o'clock the barometer stood at 23·995, attached thermometer 51 deg., detached thermometer 48 deg., the morning calm and clear. We started at the usual hour, or about 7 o'clock; crossed during the forenoon a small stream, and passed by several small hills, situated upon the plain, of fine-grained calcareous sandstone, very friable. We travelled 9 miles, and stopped to noon directly at a place where the river proceeds from between the hills, which rise very abruptly from each side. Latitude 42 deg. 31 min. 20 sec. Our road here bends off a short distance to the south, and then again assumes a westerly direction; and after a journey of 8 miles during the afternoon, through deep sand, we again struck the Sweet Water, and encamped upon its right bank for the night. The grass is good, but no wood; we therefore resorted to the wild sage for our fires. Two companies of Oregon emigrants are encamped a short distance above us. The Wind River chain of mountains exhibit in the distance their towering peaks whitened by perpetual snow, which, glittering in the sunbeams, resemble white fleecy clouds.

*June 24th.*—At half-past five o'clock the barometer stood at 23·766, attached thermometer 47 deg. detached thermometer 42 deg. The morning is calm and clear. The country over which we passed to-day is very sandy and barren, and not finding good grass we made no noon halt, but travelled 17½ miles and encamped on the Sweet Water. The road here crosses this stream. We passed in the forenoon sulphur springs, sometimes called ice springs. We took a spade and dug down about one foot, and found the ground frozen and large quantities of ice. A few rods west of this we saw two or three small lakes or ponds, the water in them was very salt and of a bitterish taste. The soil is covered in many places with saline efflorescences of considerable depth. Mr. Young had the misfortune after we had encamped to have one of his best horses accidentally shot, which died during the night. It was one of the best horses in camp. Two camps of the Oregon emigrants are but a few rods distant. Dense patches of willows grow upon the margin of the stream.

*June 25th.*—At half-past five o'clock the barometer stood at 23·431, attached thermometer 53 deg., detached thermometer 51 deg. The morning is clear, with a moderate breeze from the west, which soon however increased to a high wind. The country to-day begins to assume a more broken aspect, but not as mountainous and rugged as it is some 50 miles to the east; the hills here being more numerous and rolling, while at the former place they are more collected in chains. We travelled 8½ miles and halted for noon, latitude 42 deg. 28 min. 36 sec. To the right of our

road we saw several rocks of a white marl formation, and during the day we saw earthy limestone, ferruginous and grey compact sandstone, having a dip of about 30 deg. to the north. A short distance to the north of which was an extensive formation of red mineral clay; and a few rods from the road was a formation of red and whitish fine-grained sandstone, commonly called gritstone: excellent grind-stones might be formed from it. We also passed by a species of bluish limestone, very compact; also large masses of trap rock, with some syenite. We travelled in the afternoon 11½ miles, and encamped upon a small tributary to the Sweet Water. The water was clear and cold. Frequent banks of snow are upon the hills in our immediate neighbourhood. Just below us is quite a large and beautiful grove of aspen or poplar. The evening is cold, rendering our overcoats quite a necessary appendage. The perpetual snows which completely cover the Wind River chain, gives the scenery a cold wintry aspect.

*June 26th.*—At a quarter to five o'clock the barometer stood at 23·095, attached thermometer 31 deg., detached thermometer 28 deg. The grass is whitened with frost, and the sudden change from the high temperatures of the sandy vallies below us is most severely felt by both man and beast. We resumed our journey, travelled two miles, and, being on the highest elevation that our road would pass over for several miles, I took an observation of the barometric column, which stood at 23·046, attached thermometer 51 deg., detached thermometer 46·5 deg. We travelled during the forenoon 11 miles, crossing the main branches of the Sweet Water, which were quite high, produced by the melting snows which were accumulated in places upon its banks, as well as in the mountains. At the largest and last of the main branches of the Sweet Water we halted to noon, latitude 42 deg. 22 min. 42 sec. It was quite interesting to see an abundance of good grass intermixed with various plants and flowers upon the bottoms of this stream, while upon the same bottoms, and only a few yards distant, were large banks of snow several feet in depth. This is 8 miles east of the South Pass. Myself with several others came on in advance of the camp, and it was with great difficulty that we could determine the dividing point of land which separates the waters of the Atlantic from those of the Pacific. This country called the South Pass, for some 15 or 20 miles in length and breadth, is a gently undulating plain or prairie, thickly covered with wild sage from one to two feet high. On the highest part of this plain over which our road passes, and which separates the waters of the two oceans, is a small dry basin of 15 or 20 acres, destitute of wild sage but containing good grass. From this basin, about half a mile both to the east and to the west, the road gently rises about 40 or 50 feet, either of which elevations may be considered as the highest on our road in the Pass. On the western elevation the barometer stood at 23·101, attached thermometer 58·5 deg., detached thermometer 56 deg., giving for the elevation above the sea, 7085 feet. The distance of this Pass from Fort Laramie, as measured by our mile machine, is 275½ miles. I went on with my carriage, accompanied by three or four men, and encamped four miles west of the Pass, while the main camp succeeded in finding an abundance of water and good grass near the Pass, a short distance to the north. At the place of my encampment the water and grass were good but quite miry. By some this is called Pacific Spring; by others Muddy Spring. A few rods from us were encamped a small company of men from Oregon on their way to the States. They were performing the journey on horseback, and had left the settlements in Oregon on the 5th of May. Major Harris, a trapper and hunter, accompanied them to this point; and from here he intended to act as a guide to some of the emigrant companies, if they wished to employ him. Having wandered and resided in different parts of this mountainous country for 20 or 25 years, he had acquired an extensive and intimate knowledge of all the main features of the country to the Pacific. We obtained much information from him in relation to the great interior basin of the Salt Lake, the country of our destination. His report, like that of Captain Fremont's, is rather unfavourable to the formation of a colony in this basin, principally on account of the scarcity of timber. He said that he had travelled the whole circumference of the lake, and that there was no outlet to it.

*June 27th.*—At half-past nine o'clock the barometer stood at 23·303, attached thermometer 68·8 deg., detached thermometer 63 deg. The morning calm and clear. A little after ten the main camp came up; we moved on two miles from my

encampment and halted for noon, latitude 42 deg. 19 min. 53 sec. In the afternoon travelled 9 miles over a sandy and nearly level country, and encamped on a small stream. Grass very poor.

June 28th.—The morning is calm, clear, and pleasant, but no dew, although the night was favourable to its deposition. One of the oxen was badly gored by a bull this morning, which in all probability will render him unserviceable during the rest of our journey. Major Harris still remains in our camp, and has succeeded in selling many of his peltries; but he intends to leave us to-day. Travelled this forenoon 13½ miles over a plain whose formation was a mixture of sand and gravel. We found neither water nor grass, but wild sage still continues to abound. Some few antelope, but the frequent travel in this country has made them very wild. Soon after we left our morning's encampment we came to the forks of the Oregon road; we took the southern one. We halted for noon at the ford of the Little Sandy, which is now about 30 inches deep and 35 feet wide, with a sandy bottom. In the afternoon travelled 1½ miles, and met Mr. Bridger with a small company going to Fort Laramie on business. He encamped with us during the night, and being a man of extensive acquaintance with this interior country, we made many enquiries of him in relation to the great basin and the country south. His information was rather more favourable than that of Major Harris. The grass on the right bank of the Little Sandy, where we are now encamped, is tolerably good. There are some few willows, which grow in small but dense clusters.

June 29th.—At 6 o'clock the barometer stood at 23·688, attached thermometer 51 deg., detached thermometer 51·8 deg. The morning is calm and clear. We resumed our journey and travelled 6½ miles, and reached the ford of the Big Sandy, where we halted for noon, latitude 42 deg. 6 min. 42 sec. Big Sandy is about 80 yards broad, with nearly 3 feet of water in the channel at the ford. The melting snow of the mountains has raised the streams on both sides the Pass. We travelled 17 miles this afternoon without grass or water, although in about 12 miles water might have been obtained from the Big Sandy, which runs about half a mile to the left of our road; but there being no grass we concluded to pass on. We encamped a little after dark upon the right bank of the Big Sandy; the grass here was good, but no wood upon this bank, but some few large trees resembling cotton-wood upon an island, and upon the opposite bank. Towards evening the mosquitoes were exceedingly troublesome, but the coolness of the evening soon quieted them.

(To be Continued.)

## EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL, FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

Many and various are the heads of evidence, which bear with direct force upon the proposition, that the gospel preached by the Latter-day Saints is of divine authority. So many are they, that we are led to wonder and admire while contemplating them.

These various kinds of evidence are presented to us in so many striking aspects, and with so many of the characteristics of truth, and all so truly adapted to the different capacities and constitutions of mankind, as to afford abundant evidence that it had for its author, Him who knew what was in men, and produced just such evidence as was suited to their different minds. Look too, at the many broad lines of demarcation, which are placed to distinguish this from all other systems, not one of which could stand so many tests, or exhibit so many aspects of truth.

But while this gospel presents evidence adapted to the minds of all men, it is important we should bear in mind, that that evidence is of a kind, level to the capacities of all men; and for which there is already an indestructible foundation laid in the mind of every human being, namely, the evidence of facts,—evidence which if false, is easily detected; but which, if true, cannot be overthrown. Some of these heads of evidence, I shall, if I am permitted, lay before the numerous readers of the STAR, from time to time, commencing with the evidence for its



divine authority, from its rapid progress; not because I believe this head to be first in order, but because I mean to show that, although this head belongs more to the indirect than direct evidence, yet it is no less convincing in its nature, and certain and satisfactory in its results.

Here, there arises a necessity to define the limits of that saying of Gamaliel, recorded in Acts v. 38, "If this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." Similar in meaning to another, "Truth is mighty, and must prevail." Both of these sayings are true, but both of them have been much abused, and perverted by the votaries of infidelity on the one hand, and by the votaries of bigotry and superstition on the other. The one class running to the extreme of depriving the gospel of all necessary aid from human instruments, and the other class running to the opposite extreme of demanding (by every species of persecution, when they had the power) belief in the most enormous systems of superstition and falsehood. Now we maintain that success taken by itself alone, is no evidence of the truth of any system, or the want of it the reverse; otherwise it could be proven, that there never was truth in the world: because it has often, and through vast periods of the world's history, been utterly borne down and exterminated from the earth; while violence, falsehood, and deception, have reigned triumphant in its stead. Thus we see, that the pure religion of Jesus is altogether independent of our argument, and would stand entire, though the whole world had rejected it. But still we affirm, that the rapid progress of the Latter-day Gospel has been to such an extent, and under such circumstances, as to afford ample evidence that it is of God, and not of man.

The way I mean to proceed in laying this subject before you, is, first, to establish the fact of the rapid progress of this gospel; then ascertain the circumstances under which it spread so rapidly; and lastly, account for the result.

And first, we shall proceed to establish the fact of the rapid progress of the gospel. But before doing so, allow me to premise, that this kind of evidence has been practised and sanctioned by the greatest advocates of christianity, that have defended their system as divine, in any age since the religion of Jesus was first established on the earth, in the days of the primitive Apostles. And, indeed, in this age, when none of the external or internal evidences for the truth of the religion of Jesus remain in the world, we see at a glance that this kind of evidence is all they can produce in support of the divinity of their system. And we are willing to allow them the full benefit of such evidence, admitting their success in establishing the divine nature of the religion of Jesus established upon the earth in the first century of the christian era. But we would remind these great modern theological commentators of the fact, that though they can successfully do this, it has nothing whatever to do with the divinity of those systems, supported by them in the nineteenth century under the title of christianity. Let them come forth and support their own systems by similar evidence, and cheerfully shall we then give them the right hand of fellowship, and acknowledge them as brethren. And we would remind them farther, that it is their present duty, either to establish their own systems upon the same foundation, or throw them up as useless, and embrace the only system so founded, and not be so solicitous about the divinity of that religion established upon the earth in the days of Christ and His Apostles, nearly 1900 years ago, for they may rest assured, it does not stand in need of their interference. And I would farther premise, that I am about to bring forward such a chain of evidence in support of my proposition, as is altogether unparalleled in either ancient or modern history, and cannot be equalled by any system that ever existed on the earth, in any age of the world, if we except the progress of the same gospel in the first century; and bringing these two into comparison for the same length of time, namely, the first nineteen years of each, the former does not surpass the latter, neither are we sure that it equals it. The church of Jesus Christ of Latter-day Saints was organized upon the earth, on the sixth of April, 1830, with six members; and be it remembered, these six members composed the whole church of Christ, in all the world at that period. And now, however incredible it may be thought, in the short space of nineteen years, they have penetrated into many of the civilized nations; and also to many of the uncivilized nations of the old and new



world; gathering in their progress all who were humble enough to yield obedience to the dictates of heaven: until, astonishing to relate, the church is supposed to number at the present moment, upwards of 100,000 adult members; these, with their families, fall very little short, if any, of 300,000 of the earth's population. You ask our evidence for truth of this. Right you are, and it is but just that you should have it. Our evidence is both abundant and easy to be obtained: namely, our publications, which are to be had of all our book-agents throughout Great Britain, and the continent of America. The principal of these are, the *MILLENNIAL STAR*, a British semi-monthly periodical, which is now running the 12th volume; and in which is contained correct and authentic historical and statistical records of the rise and progress of this church from its earliest foundation to the present day, taken from the pens of both friends and enemies. Next in order is the "*Times and Seasons*," published monthly in Nauvoo, Illinois, North America, and which attained the 6th volume before the Saints were driven from that place. Joined with these, we may mention, "*Remarkable Visions*," by Orson Pratt. A series of letters by Oliver Cowdery. "*History of the Persecution*," by P. P. Pratt. "*A Voice from Jerusalem*," by Orson Hyde. "*A Journal*," by Heber C. Kimball, &c., &c. All which are just as much to be relied upon as the small shreds of evidence we now possess of the rise and progress of the same church, in the days of Peter and Paul; and just as binding upon the world as regards belief. But although, this is evidence which the world cannot reject, and yet remain guiltless, still we have the advantage of the whole world besides, in being able to produce a superior kind of evidence; namely, the very identical individuals composing this Church throughout the world, who are at this moment alive, and walking in our midst, in the flesh, upon the earth. Will there be any found so inconsistent as to reject the legitimacy of this evidence in support of my proposition? I should expect not.

It may be interesting to the reader to know a few items of what is to be gathered from these sources of information. Agreeably to the predictions of the prophets, relative to the ushering in of the dispensation of the fulness of times, the doctrine of the gathering together of the people of God, to one part and portion of the earth, to build up Zion, and to prepare a people for the coming of the Lord Jesus when He shall appear the second time, to establish His kingdom, and reign in the midst of His people, necessarily became a part of the Latter-day Gospel; and we find, by referring to the aforesaid publications, that their first location, in a gathering capacity, was at Independence, Jackson County, Missouri; and so mightily grew the word of God and multiplied, that in the month of August, 1831, or little more than a year from the organization of the Church, with six members, they were able to dedicate a site for a temple, as a dwelling place for the God of Heaven, having purchased much land there, and already begun to gather from all parts of the country. In the same month, they were able to send out many legally ordained ministers, as missionaries throughout the States, two by two, to preach the gospel. (See *MILLENNIAL STAR*, vol. v. page 132.) In a short space after this, we find that the population had increased to some thousands, had built a respectable town, and had amassed large possessions in goods and land. And again, when driven by persecution from that settlement to the state of Illinois, in poverty and nakedness, they there built a town, named Nauvoo; which, for beauty and grandeur, could not have been surpassed by towns of much older standing. In the short period of six years, the population of Nauvoo, and vicinity, amounted to 30,000, with an efficient army of 2,000 young men; who, for form, clothing, and discipline, was the wonder and admiration of the United States. They had a temple, which, according to the testimony of their enemies, for size, architecture, beauty, and grandeur, is not surpassed by any building in the Mississippi valley. There, many of the trades and professions, necessary for the comfort of a highly civilized people, flourished to a considerable extent. Many of the arts and sciences suited to elevate the intellectual capacity of man, flourished in Nauvoo. But above all, and it is the greatest wonder in nature, and can only be accounted for on this supposition, that they were guided and directed by God, the inhabitants of Nauvoo, and surrounding country that belonged to them, were made up out of many nations, kindreds, tongues, and people, who had left all who

were near and dear to them, to gather with the people of God. Here, men whose physical constitutions and habits of body were altogether different from their fellow men of a different latitude, lived together in the happy and peaceful enjoyment of all that could make life desirable. Here, men, who themselves and ancestors from time immemorial, cherished a national hatred towards each other, which had been nourished in their blood, and grown with their growth, and consequently had become a part of their nature, lived in all that union, harmony, and brotherly love, by which the Saints of God have still been distinguished. Here was realised, in the fullest sense of the term, that saying of Scripture, "There is neither Jew nor Greek: there is neither Bond nor Free, ye are all one in Christ Jesus." Look at this picture, ye Pharisees of the nineteenth century, and wonder.

But this work, mighty in itself, was little, compared with what was effected by the same people, in the same period, in other quarters of the globe. What we have mentioned was all effected at head quarters; but their missionary exertions in spreading the gospel abroad, was no less astonishing and successful. In the year 1844, churches had been organized throughout twenty-eight states of the American Union, comprising many thousand adult members. About the same period, they had an efficiently organized priesthood, consisting of a quorum of twelve apostles, a quorum of high priests, and thirty quorums of seventies. And be it remembered, all these were exclusively for missionary purposes, and altogether in dependent of that portion of priesthood who watched over and nourished the church, and preached the gospel to the towns in their own immediate neighbourhood.

Here, then, was a work set on foot, of the most stupendous magnitude, and that too, in such an incredible short space of time, as to fill the Saints with wonder and amazement. But lest our enemies should say that America was an exception to the general rule, we shall now turn and produce a few examples from the spread of the work in Britain.

It was in the spring of 1837, that the word of the Lord came to the Elders of Israel to arise and go forth with the gospel to Britain. Accordingly, Elder H. C. Kimball received the presidency of those brethren who were set apart by revelation for this mission. And on the 18th July, 1837, they landed in Liverpool without a friend or acquaintance to whom they could introduce themselves, or a farthing of money in their pockets. It is not my intention to follow those brethren throughout all their wanderings, fatigues, and privations; I shall only briefly notice some few incidents attending the first promulgation of the gospel in England.

Immediately upon their landing, these brethren spread themselves over several districts, two by two. Elders H. C. Kimball and Orson Hyde laboured in and around Preston, being the first town in England privileged with hearing the gospel of the latter-day dispensation. After labouring in that town a few days, they commenced baptizing for the remission of sins; and such success attended their administrations, that from twenty to thirty candidates for baptism was quite a common occurrence as the fruits of one sermon; and we read of no less than 130 who were baptized at once. So mighty grew the word of God, and prevailed, that in the short period of eight months, upwards of 700 members were enabled to meet together in conference, in Preston and its neighbourhood. But it was not only in the accumulation of members that the work was remarkable, but truly the Lord wrought with them, and confirmed the word with signs following, in a most remarkable manner; and such a change was produced in the hearts of the disciples, as could not easily be conceived of. Take one instance out of the many that could be produced upon this point. In the neighbourhood of Preston stood a village named Chatburn, proverbial for the wickedness of its inhabitants, so much so, that ministers of all denominations had long given them up as lost! and brothers Kimball and Hyde were cautioned not to go near them; but they replied, "We came not to call the righteous, but sinners, to repentance. It is just to such characters as these, we wish to preach the gospel;" accordingly they went to the place, and having engaged an old barn, preached to the people once; and at the close, told them they stood ready as servants of God to administer the ordinance of baptism to all believers. They had hardly closed, when some one pulled brother Kimball by the coat; and on his turning and asking what was wanted, the answer was

"please, sir, will you baptize me;" and me, and me, and me, shouted more than a dozen voices. Accordingly, they repaired to the water, and were engaged in the delightful task of baptizing till four o'clock next morning; and when they left, the whole village were drowned in tears, thinking they would see their faces no more. "I cannot refrain," writes Elder Kimball, "from relating a circumstance of much interest, connected with this people. Upon a certain occasion, it became known to the inhabitants of this village, that we were approaching it; and, as if with one common consent, every implement of labour ceased its accustomed operation, and every loom in the village was hushed to silence, and all who were able to walk upon legs or crutches, hastened to their doors to welcome us and see us pass. The young people formed themselves into a procession to meet us, and taking hold of our hands, and then of the hands of one another, they marched us in procession through the village, beautifully chanting the songs of Zion; While the elder people lined the sides of the houses, and as we passed them, they prayed for blessings upon us, and thanked God for sending us among them once more. We felt that the very ground we trod upon was holy; and we felt constrained to bless both it and them in the name of the Lord." Nearly the whole of that village obeyed the gospel. So much as a specimen of the introduction of the gospel into Britain.

(To be Continued.)

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AN EXTRACT FROM A SERMON DELIVERED BY ELDER  
JAMES M'NAUGHTON.

SUBJECT, "THE THIEF ON THE CROSS."

Hull, February 24th, 1850.

Beloved Saints, and respected Friends,—According to public announcement, given by placards, I appear before you at this time, to address you upon the subject specified in the bills, namely, "The Thief on the Cross." The full history of which you will find recorded by Luke, 23 chapter, read with me from the 27th to the 50th verse. According to the popular system of preaching, by those that fill the pulpit, and profess to be teachers of the people, I shall for once take the 42 and 43 verses by way of text, but will not divide nor subdivide.—"And he (the thief) said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day, shalt thou be with Me in paradise." This subject I conceive to be, one that is fraught with infinite importance, and of thrilling interest to every real Latter-day Saint, and also to every one that has even the most latent desire to serve God, and be one with His people, inasmuch as it shews the precise position we, as the saints of God occupy, and the relation we stand in to the world at large, and also to those that have passed off this state of probation, into the world of spirits.

Whilst we teach the doctrine of faith in God, and in the testimony of His servants, of repentance, and of baptism in water by immersion, for the remission of actual sin; and also, the laying on of hands, to receive the gift of the Holy Ghost, as being the invariable conditions, the observance of which is necessary for the salvation of man, we not unfrequently hear raised as a crowning objection, the "Thief on the Cross." Not long ago, I had the good fortune (if I may so call it) of preaching in a Primitive Methodist chapel; when about the middle of my discourse, while elucidating the doctrine of baptism, and urging it upon them, for their obedience, some of the preachers and leading characters of the Methodists, cried out, was the "Thief on the Cross" baptised? To such, I immediately replied. Could they prove by the scriptures, that the Thief was not baptised. However, it is not my object to prove that the Thief was baptised. It is a prevailing opinion in the religious world, that the thief was immediately received into the kingdom of heaven upon his exit from this world. Now, if he were not baptised, how is it, according to the scriptures, that he could find entrance into God's kingdom, thereby contradicting what Jesus said to Nicodemus, "Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. For be it understood, that baptism is the initiating ordinance into the kingdom. It is the immutable—the unchangeable law of adoption.

But, aside from that, where did the Thief go to? Not, as is generally believed by



religionists, direct into that place called heaven, immediately into the presence of God. No! There never was a more erroneous idea entertained. But to the point at issue. Where did the Thief go to? Now let us find out where Jesus Christ went, and then we shall not be far from the mark; for said Christ to him, "To-day shalt thou be with Me." Who, among all the inspired writers shall we consult to unravel this profound mystery, which has been kept hid for centuries from the wise and prudent? Let us consult Peter.—Peter 1st Epistle, iii. c. 18, 19, 20 v.—"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also, He went, and preached unto the spirits in prison, who sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Now let us call in the unquestionable testimony of Jesus to Mary after His resurrection, as is recorded by John, xx c. 17 v.—"Jesus saith unto her, Touch Me not, for I am *not yet* ascended to My Father, but go to My brethren, and say unto them, I ascend unto My Father, and your Father, and to My God, and your God." Now, mark, this was upon the morning of the third day—during which time, it is quite evident from His own testimony to Mary, that He had *not* been with His Father. "Touch Me not, for I am *not yet* ascended to My Father." And of course, the Thief had not been either, for this very potent reason—the Thief was to be with Him. And it would appear, the church of England once believed, if not now, that Christ went down into Hell. Let us read it. Third article of the going down of Christ into Hell.—"As Christ died for us, and was buried, so also is it to be believed that *He went down into Hell.*" But Peter tells us plainly where He was during the interval, whilst His body lay in the sepulchre. "Being put to death in the flesh, but quickened by the spirit, by which also He went and preached unto the spirits in *prison.*" Here then would the Thief get to learn, if not before, how he was to get admission into the kingdom with other spirits to whom Christ preached. Now, we hear it as a common plea by religious enthusiasts, of being saved at the eleventh hour,—of a death-bed repentance—of the Thief upon the cross being saved just at the last, when struggling with death, that he gained a happy passport into the presence of God! But not so, and to all such I would say, be *not* deceived.—God's way of saving man is unalterable. But according to the Thief's own desire, it was perspective. It would appear that the Thief knew better, his desire was in relation to the *future*. "Lord, remember me *when* thou comest into thy *kingdom.*" Has this been fulfilled? I maintain that obedience to the gospel—obedience to its laws and ordinances, is the eternal, the unalterable law of God, by which any ever got into the kingdom and presence of God, or ever will, worlds without end. "The heavens and the earth may pass away, but My word shall *not* pass away." "Except a man be born of *water* and of the spirit, he *cannot* enter into the kingdom of God." There are no *two* ways about it.

But says an objector, "If the Thief was not saved, what has become of all our great reformers—our zealous and enterprising missionaries—our good and holy forefathers, and all our pious folks that have died happy, and left a glorious testimony that they were going to be with Jesus? To which I reply, that they will get to be with Jesus, when once they get to know how. Then, and not till then. If they lived and died without the gospel being given to them by a duly authorised servant of God, they most unquestionably will not be condemned for not believing and obeying that which was not given to them. "Where there is no law, there is no transgression." But let it be for ever remembered, that it is by the Gospel we have got to be saved. If any live and die without a knowledge of God's system of saving man, they have to learn it in the world of spirits! Startle not. Is it not consonant with reason? and there is abundance of scripture to sustain the idea, and to establish the fact beyond all dispute. 1 Peter, iv. 6.—"For, for this cause was the Gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Cor. xv. 29.—"Else, what shall they do who are baptised for the dead, if the dead rise not at all, why are they then baptised for the dead?" It is quite obvious from the way that the Apostle has introduced this subject, that it was one with which they, to whom he wrote, were very familiar.

The Prophet Isaiah, whilst writing prophetically of the work that Christ was to accomplish, says, "The spirit of the Lord God is upon me, because the Lord hath

anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord."—Isaiah lxi. 1. How vague the idea as entertained, "Once in hell, or in a place of punishment, eternally there." What says Isaiah xlii. 7.—"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isaiah xlix. 9.—"That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." "Ah, but," says one, "Here is a passage that strongly makes against you." Matthew xxv. 46.—"These shall go away into everlasting punishment: but the righteous into life eternal." "Only solve this difficulty, and I shall be satisfied." Now let us take a common sense view of this passage, let us examine it, that we may come to a just conclusion. "These shall go away into everlasting punishment." From this, we cannot for a moment suppose that they were to be in this punishment for ever, and ever! without end!! as some vaguely imagine. No, the punishment may be everlasting, but it does not follow that they should be continually, or everlastingly in it. It is written *Doctrine and Covenants*, Section xlv. paragraph 2., that "Eternal punishment, is God's punishment; endless punishment, is God's punishment." Their, punishment is inflicted by God, who is an eternal being. Punishment is an eternal principle of the great God. Let crime be committed when and by whom it may, it will be punished. The punishment of vice, whilst virtue is rewarded, is an immutable and everlasting principle. For instance, there are prisons in this country,—criminals found guilty according to law, are thrust into prison; but do they remain in prison perpetually? No! Still the law for the punishment of criminals continues to be in force, and prisons continue to exist. "They shall be thrust into prison until they have paid the very last farthing."—Matthew v. 26. Thereby shewing that the time will arrive when they will pay the uttermost farthing. And you know that all prisoners have a claim to liberty, when they have paid the penalty of the law. Again, "The end of their punishment no man knoweth, save they to whom it shall be given," which shews clearly that it will certainly have an end. Man will most assuredly be punished according to the criminality of his conduct. "They that know their master's will, and do it not, will be beaten with many stripes; whilst those that know not their master's will, (yet have committed things worthy of stripes) will be beaten with few stripes."—Luke xii. 47, 48. The popular system of preaching blazing fire and brimstone—endless torment—eternal hell and damnation to frighten people into what some are pleased to call *conversion*, and into the belief of the dogmas of the age, is certainly amusing to every Latter-day Saint, whilst it is at the same time lamentable—soon, soon, may it come to an end.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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MAY 15, 1850.

ELDER ORSON PRATT was at the city of Louisville, Kentucky, U S. A., the first day of April en route for Council Bluffs. He was in excellent health.

THE PERPETUAL EMIGRATION FUND.—How manifold is the wisdom and goodness of God, as displayed in His dealings with His people. Every fresh edition of news from the strong-hold of Ephraim, gives still greater evidence that God is with His Saints, and that the "Lord's anointed" are not excluded from His presence, but drink copiously of the stream of intelligence as it flows from Him. Doubtless, the heart of every faithful Latter-day Saint has been made to rejoice exceedingly, through the letter and General Epistle of the First Presidency in the valley, relative to the Emigration Fund for the gathering of the poor among the people of God in all the world. How great, how noble, how God-like is the undertaking! Is there a single Latter-

day Saint in the British Isles, that has tasted of the good word of God, whose bosom does not thrill with delight whenever his mind dwells upon the subject? Lift up your heads and rejoice, ye faithful poor, for the day of your redemption draweth nigh.

President F. D. Richards in his address, published in last STAR, has presented the matter before the Saints, and has devised a wise plan for the collecting of all funds donated for this purpose. Who is there that will not respond to this call with hearty good will? Who is there that *cannot* do so to a greater or less extent? Come on, ye rich, and by the liberality of your works manifest the extent of your faith. Economise, ye poor, that you may be enabled to add your mites to push forward the great work. What is there that is great and glorious that cannot be accomplished by a union of faith and works. If there are Latter-day Saints in the British Isles, whether elders, priests, teachers, deacons, or members, male or female, who will not, by precept and example, assist to the best of their abilities in rolling on this great work of the gathering, their hearts are not right before the Lord. The hand of the Lord is in it, and it has been given to the Saints through the highest authorities of the church; and all who have the Spirit of God will rejoice to have their names registered in the archives of His house, as donors to the PERPETUAL EMIGRATION FUND, for the gathering of the LORD'S POOR.

Cannot several ship loads of skilful artizans be sent off the coming emigrating season, or as soon thereafter as may be directed, to strengthen the hands of the presidency in the valley, and enable them to establish the different manufactories so much needed, for the welfare and convenience of those already gathered, and all who will gather, to the fat vallies of Ephraim.

ARRIVALS.—Elder Lorenzo Snow, one of the quorum of the Twelve Apostles, arrived in Liverpool, per ship "Shannon," from New York, on the 18th of April. Elder Snow is on his way to Italy, to open up the gospel of the kingdom to the inhabitants of that land. May the Lord greatly bless and prosper Brother Snow in the performance of this important mission: may He cause every opposing spirit to become subject to the power of TRUTH.

Elders John Forssgren and Haden W. Church, members of the quorum of Seventies, arrived in Liverpool on the 19th of April, from New York. These brethren are in good health. Elder Forssgren is a native of Sweden, and is on his way to the land of his fathers with the glad tidings of salvation. May he be an instrument in the hands of the Lord in bringing many thousands of his countrymen to the knowledge of the truth. Elder Church is on a mission to the British Isles, to co-operate with his brethren in the work of the ministry in this land.

We publish in this number a letter from a gentleman residing in Calcutta, East Indies, giving an account of the conversion of himself and about twenty others, through reading the various publications of the church. Truly, the *sound* of the gospel is going through all the earth. What a glorious field of labour is here opened for some faithful, energetic, and persevering servant of God. REMEMBER, YE SAINTS, that in using your best endeavours to spread abroad the *printed word*, that you are sending forth thousands of *silent* preachers, some of which may penetrate into the most distant parts of the world, and carry joy and gladness to many an honest soul, who, like the writer of this letter, may send up the cry, "come over and help us." In answer to the questions propounded, we have sent him Elder Pratt's pamphlets. The questions not answered in those pamphlets, will be answered in due time.



## LETTER TO ELDER ORSON SPENCER.

Calcutta, February 8, 1850.

Dear Brother Orson Spencer,—The following works having recently been introduced among us, viz., “Book of Mormon,” “Voice of Warning,” “Remarkable Visions,” tract on “Baptism,” “Priesthood,” and your own little volume of Letters, which having met with the warmest reception by a few of the Lord’s people here, and none more so than myself, I lose no time in opening a correspondence with you, which I trust may be productive of the utmost benefit to those hungering and thirsting for the truth in this city, as we have many inquiries to make, many desires to be fulfilled.

We have hitherto met, a few only—not exceeding twenty souls—simply as believers in the Lord Jesus, desirous of being led by the Spirit of Jesus into all truth, and to walk in the light of it. Our reading and other meetings, thus convened in simplicity at the feet of Jesus, with our hearts open to receive from the pure fountain of truth its refreshing streams, have been blessed abundantly to each of us. Prophetic scripture, and the strong meat of the glorious Word, have been earnestly sought into, and our minds and spirits have been much, I may say deeply, exercised therein; for we look and wait for the coming of our Saviour Jesus Christ with great glory, to take unto Himself His great power, and to reign. Consequently the things pertaining unto the future are diligently and prayerfully inquired into by each of us, who live in the hope of participating in the glorious first resurrection. We meet in each others houses for the purpose of reading, praying, and breaking of bread, and drinking of wine, in conformity with the Lord’s mind; and the precepts contained in the *new covenant* are maintained by us in the fulness of their simplicity, as our rule and principle of action. Thus there are no distinctions of rank among us—all are humbled, and the chiefest of gifts, charity, is encouraged in its widest acceptance. We fully and freely forgive all and every injury and every trespass, by whomsoever committed, pray for our enemies, and, finally, desire to overcome all evil with good. Some of us have received baptism as adults, and some have not, though all admit the correctness of adult baptism. Our principles of faith are in every respect similar to those recorded in the pamphlet on Remarkable Visions, and to which we fully ascribe our Amen.

Touching the Book of Mormon some doubts have arisen in the minds of our dear brethren, as to its carrying out the character which it professedly bears. As for myself I am convinced of the solemn and glorious truths to which it bears record, and I openly confess myself at heart a member of the church of the Latter-day Saints; and my fervent desire is to join them so soon as an opportunity offers for so doing.

Some strange imputations against the Book of Mormon have been circulated among the brethren, which may have tended materially to shake their first impressions. One appears to have emanated from a visitor to Nauvoo, with a copy of a Greek Testament—an ancient copy—which the brethren there, as the writer observes, looked upon as a work in an unknown tongue, which J. Smith could by his gift fully interpret. Then follows some fearful statements which I need not refer to, and I doubt not but that you may have seen this, as well as other glaring assertions, which have been set forth to operate against the favourable reception of the Book of Mormon.

A letter from a Mrs. — (I forget her name,) setting forth that the historical portion of the Book of Mormon had been written years before by her husband, (“Spalding” I think is the name,) and that they had been made use of to carry out the conceptions of Smith. Another letter purporting to be from an individual who had obtained a personal interview with Harris, who confessed that he had not seen with his natural eyes the plates from which the records have been translated. I have read with sorrow these several letters, not that they have had any effect on me, but in contemplating the injury they may do to others who have perused the Book of Mormon, and the several publications relating to it, and the Lord’s gracious dealings with His people whom He has raised up in these latter days as witnesses to the true faith.

We have long felt our need of the Holy Ghost in power amongst us, and the dead and inanimate portion of the Lord's people generally; and we were much cheered in learning of the church in the wilderness, and the power given to her by the Lord, in the pouring out of His Spirit as in the apostolic days; and we anxiously look forward for deliverance from our own position to that exalted one in spiritual things which marks the gathering in the wilderness, and carries with it the glorious conviction of unimpeachable truth.

Dear brother, write to me by return of mail, and send out as many works as you can supply us with which treat on the Lord's dealings with His people in the wilderness, and any explanations you may have at hand respecting Mrs. Spalding's assertions, for the perusal of the brethren here. Are you an apostle, dear brother? If so, I know you must have the signs and can effect the corresponding works. Should you not be one, pray let me know if you have any in England, and whether the gifts and signs are manifested in them, and whether they are likewise manifested in those who are converted through your or their instrumentality, as we believe that God is no respecter of persons, and that the Holy Spirit is distributed in its gifts unto all: one this, and the other another gift, so that no flesh may glory before God. Should any of the gifted brethren appointed by God to the glorious work come out to India, many souls will be drawn out of the surrounding darkness.

How is it that the word asserted to have come by prophecy, to build a temple to the Lord in the city of Nauvoo, has been so signally defeated?

Promises from the Lord are conditional, but prophecy is, generally speaking, unconditional. How are we to trust to the prophets of the Lord, otherwise than in the fulfilment to the letter of their words of prophecy? Pray furnish us with some lucid explanation of this. It is the privilege of the church to try those who say they are apostles, and if they are found such, they should be received as those appointed of the Lord in so high and glorious a vocation.

In the Voice of Warning, about the 21st or 22nd page, it is asserted that the stone hewn off the mountain will roll, and in its process of gathering will cover the whole earth. This I do not understand, as my conclusions, drawn from the word of God, lead me to believe that at the Lord's coming he will have but few witnesses on earth. The man of sin and his adherents will be all-powerful, and none shall have the privilege of buying and selling, unless they bear the mark of the beast. Again, the man of sin with all his host, comprising all the nations of the earth, will come up to make war against the Lamb in Judea; and the Jews themselves, as we learn in Zechariah, who will be fighting against the man of sin and the nations, when they encompass Jerusalem, will only believe in Christ when He is manifested with His saints on Mount Olivet, and shall weep and mourn on beholding Him whom they had pierced. The Mount Olivet will be cleft in two at that time, and the Lord will destroy the nations that have come up against Him at Jerusalem, both horses and their riders; and the implements of warfare used on this occasion by the enemies of the Lord, shall serve the Jews for fuel for a period of seven years.

Baptism for the dead is another doctrine incomprehensible to us. There is no repentance in the grave, and repentance by proxy is a doctrine apparently to us contrary to the work of Christ. Pray furnish some scriptural grounds for entertaining this doctrine. The 15th chap. of 1st Corinthians, does not, in its particulars carry you out in the opinions set forth in your Letters; and if this chapter fails in so doing, I do not think any other portion can. "Else what shall *they* do which are baptized for the dead, if the dead rise not at all?" The emphasis is laid on *they which are* baptized, and not on the word dead. The context likewise refers clearly to the actions of the living. For if they have been baptized according to the teaching of the apostles, and deny the resurrection, or say that there is no resurrection, then is their faith vain, and the act of baptism useless, if the dead rise not at all.

Christ having died and overcome death, and we being buried with Christ in baptism, leads us to infer that Paul refers to the death of Christ in the 29th verse of the 15th of 1st Corinthians. And knowing that as Christ rose from the dead, so will all men rise; He having brought life and immortality to light through His victory over death and hell.

Your explanation of the standing army is likewise unsatisfactory. The primitive christians were taught to glory in persecution, and in the spoiling of their goods. As followers of the Lamb this is our glorious privilege, and as soldiers of the Cross our weapons should not be carnal but spiritual. The sword of the Spirit, which is the word of God, would preserve us from our enemies far more effectually than the exhibition of a motly array of pikes and bayonets.

I cannot, dear brother, but perceive our apparent manifestation of the flesh in all this; nevertheless, as it is so plainly asserted that the Holy Ghost in power has been poured out upon the people, I must yield obedience and precedence to the gifted of the Lord, but would, nevertheless, desire to be clearly informed on these points ere I could be led to depart from the sure word of commandment so clearly recorded in the book of the New Testament, manifested in the life of Jesus, the Prince of glory, and inculcated by the holy apostles of the Lamb, and shown forth in their individual lives, and borne testimony to in their respective deaths.

Hitherto our opinions have been somewhat similar to certain brethren in Plymouth and elsewhere, but we have had no intercourse with them further than through their works, which have reached us indirectly. Their views have been brought to the test of the word, and whereinsoever it hath appeared in opposition to it, have been rejected; so you see we desire to be conformed only to the mind and will of the Lord.

May the Lord guide you and all his people into all truth, and make us individually shining lights, and collectively as a city on a hill. May grace, peace, and mercy be yours, and likewise the portion of all who love the Lord Jesus Christ in truth and sincerity.

Your affectionate brother in Jesus,

Care of Messrs. Willis and Earle, Calcutta.

W. A. SHEPPARD.

## THE FRENCH MISSION.

### ORGANIZATION OF A BRANCH OF THE CHURCH.

Boulogne-sur-mer, April 7th, 1850.

Dear Brother Pratt,—I Left Aberdare on the 9th of February last, at 8 a.m., for France. I found it hard to part with my young family, my wife turned from me and wept; we could not get the parting farewell for some time.

*Feb. 12th.*—Reached Boulogne by 11 a.m. Took lodgings with a Wesleyan family in the Grande Rue. Had a conversation with the family, and a Mr. Howe, in the evening. Did not inform them that I was a Latter-day Saint. All kind,—invited also to take tea with them.

*Feb. 13th.*—After having got my luggage and tracts from the Custom House, I visited the English consul, post office, libraries, newspaper offices, &c., with tracts; kindly received by all, with two exceptions.

*Feb. 14th.*—Cold and wet. Five families took in the tracts called "The Kingdom of God," two refused. Having returned from the preaching service at the Wesleyan Chapel by the minister, Mr. Cleane, my landlord, Mr. Gregory, asked me some religious questions, and soon found out my character. After the joke was over, his wife told me that she had a sister and her husband, both members of the church of Latter-day Saints, who formerly lived at Nauvoo, but that they now reside in the valley of the Salt Lake; that she had received letters from her sister, stating that she had been delivered from sickness by the power of God, through the laying on of hands; and sincerely desiring her and Mr. Gregory, her husband, to become members.

*Feb. 18th.*—Several families took in tracts. I presented the French Protestant minister of the reformed church, with tracts, from number one to six. He received the present with thanks. A lady, in the evening, sent to beg of me to come and cure her consumptive daughter, who was in a dying state. I sent her "The Kingdom of God," so that she may know the plan and terms of Jesus, the never failing physician of both soul and body.

*Feb. 22nd.*—Visited upwards of twenty English families. I do not number some hundreds of French families I have visited, as I give the small French tracts as presents; they are received almost without exception, with great kindness.

*Feb. 23rd.*—Received a letter from my family, containing the glorious news, that



brother J. Taylor, C. E. Bolton, and John Pack, are coming to France. I wept with joy for some time, and called upon my soul to magnify the Lord for having mercy upon France.

*Feb. 27th.*—In calling to exchange the tracts, one gentleman said, "You ought to be ashamed of yourself in bringing such blasphemous stuff to my house, I have burnt them. Yes, you know what would become of you if you were in England, &c." Another said, "the maid took them to light the fire." Another, "the boys have tore them up," &c., &c.

*Feb. 28th.*—The *Interpreter* newspaper, contained the following notice in English and French. "It seems we have been lately favoured with the visit of a Mormon prophet here, who has taken up his abode in Grande Rue. We fear that the poor fellow's chance of success is very faint indeed, as, although he has been now resident nearly a fortnight, during the course of which he has had several controversies (in all of which it is needless to say, he has been worsted;) he has not yet succeeded in making a single convert." You have made a mistake, Mr. Editor. The Mormon doctrines cannot be worsted. And there are families already here, who have believed the gospel.

*March 1st.*—In distributing tracts in Capicure, I succeeded in getting a room just in the centre of the lower town, to preach the gospel on Sundays.

*March 3rd.*—Sunday. Paid Mr. Viêt a visit. His wife told me that ladies had been with her, speaking of the false principles the Mormons had; having a plurality of wives, &c. "But," said she, "I told them that I could not believe them, for the gentleman laid his hands upon this boy when very ill, and in answer to his prayer, from that moment he has been healed." There were seven present at our preaching services. The house I preached in belongs to a Frenchman, and some English had been telling his wife, of the various curses that would follow, if they consented that I should preach in their house, and that I should surely strike the family blind. Even the little children were afraid. But instead of being blinded, they commence testifying that they begin to see *better than ever*. There were present at the first sermon preached at Boulogne, French, English, Scotch, German, and Welsh. All shook hands at the end of the service, as if an *unity of faith* had just commenced its harmonious career on the continent.

Love of theatres, and amusements of all kinds, is the besetting sin of all classes in France. As a people, their cheerfulness under all circumstances is truly wonderful, you see hilarity in every step, all life and animation. As a learned author lately said, "there is so much of mercurial in their manner, and of cheerfulness in their countenances, that you at once set them down, as the happiest race of beings on the earth. No care appears to cloud a Frenchman's brow; happen what will, his cheerfulness never forsakes him. Place a rope round his neck, or even shew him the guillotine which is about to operate upon him, still you see an expression of cheerfulness in his face."

*March 11th.*—Went to the family where I preach on Sundays, and engaged the room for five weeks, by paying before hand, lest the enemy through bribes should get the place shut up against me. I also visited with tracts the hamlets of *Bedouaire, Blanc Pignon, and Huplandre*, on the St. Omer road.

*March 12th.*—I paid *Portel* a visit, a maritime village, inhabited by about 1,800 fishermen. A fine place for a branch of the church of Jesus of Latter-day Saints, so that the honest in heart may be called by God, and have *authority* to go and fish men in the great *French-pond*, containing upwards of thirty-three millions of inhabitants.

*March 18th.*—In visiting families in town, a Catholic priest saw me entering Mr. Viêt's house; he followed me in, and asked me several questions. I had a fine opportunity of preaching the gospel to the gentleman, who received all well, and shook me by the hand in parting. Some of the protestants are so *very holy*, that after I have made known the doctrine of salvation to them, they refuse to shake hands with me in parting, they say "No," and shake their heads.

*March 29th.*—It appears by a letter I have received from sister Anne Browse, St. Malo, that she is getting on very well in that part of Brittany. Bearing her testimony with undaunted courage to friends and foes.

*April 5th.*—I had to preach the gospel to a Welsh congregation in the "*Faith Gynwraig*." I have also engaged to preach again to the same Welsh sailors next

Sunday. At a book-stall, I saw a neat pocket testament, in the French language. I enquired the price, and was told two sous, so, I gave the lady one penny, and had not the conscience to offer less.

*April 6th, 1830.*—The church of Jesus Christ of Latter-day Saints, was organized on the continent of America, containing six members.

*April 6th, 1850.*—I had the pleasure of organizing a branch of the same church on the continent of Europe, containing six members. To be called the "*Boulogne-Sur-Mer branch of the church of Jesus Christ of Latter-day Saints,*" under the presidency at Liverpool. I had also the pleasure of ordaining brother G. Viett to be a priest, to preach the gospel in the French language. He is worthy, for he took up the cross without "*conferring with flesh and blood,*" although he knew not when he should lose his situation as a teacher of languages in the public school. His children were brought to me (after the organization of the branch) to lay hands upon them, and bless them in the name of Jesus, and oil to be consecrated for the use of the family; I also laid hands upon the sick, and anointed them with oil in the name of the Lord. "*Who will despise the day of small things?*"

With kind respects, your brother in the Lord,

WILLIAM HOWELLS.

#### ANOTHER PROOF OF THE TRUTH OF THE BOOK OF MORMON.

(From the Hampshire Telegraph.)

"*Philadelphia, Feb. 18.*—Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of them within a mile square), and massive granite rings and circular walls round venerable trees, columns, and blocks of hieroglyphics—all speak of some ancient race of men now for ever gone, their history actually unknown to any of the existing families of mankind. In some points these ruins resemble the recent discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf Coast; in others again, the ruins of ancient Egypt; in others again, the Monuments of Phœnicia; and yet in many features they differ from all referred to. The discoverers deem them to be ante-diluvian, while the present Indians have a tradition of a great civilized nation which their ferocious forefathers utterly destroyed."

"Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father. And now it came to pass, that after the great and tremendous battle at Cumorah, behold the Nephites who had escaped into the country southwards were hunted by the Lamanites, until they were *all destroyed*; and my father also was killed by them, and I, even remain alone to write the sad tale of the destruction of my people."—*See Book of Mormon, page 509.*

#### MORMON GOLD AND THE MORMONS.

We are indebted to the mercantile house of James Conolly and Co., of this city, for the pleasure of examining a sample of a consignment to them of California gold, in the shape of coin, stamped with the Mormon symbols. It consists of three specimens, one worth 20 dollars, another 10 dollars, and a third 5 dollars. They present much the same appearance as the United States gold coin, though not so neatly cut or beautifully designed. The gold is of a dull yellow colour. One is naturally led, on examining these hieroglyphic looking pieces of treasure, to thoughts of the distant land they come from, and the strange people who have left the impress of their religious faith on both surfaces. California and the Mormons—Subjects of much and serious, yet interesting reflection. The former one of wonder, admiration, and doubt as to its future history—the latter, the origin of feelings almost similar to those entertained towards a foreign people, who are seemingly at variance with our national institutions and prejudices. The Mormons appear, indeed, to have separated themselves entirely from all ties of home and country; the past and glorious history of the